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## A CHALLENGE FOR HIGHER EDUCATION

Maurice P. Moffatt

The next decade will be one of challenges in education for institutions of higher learning. In the space age higher education will carry an even greater economic and social significance. In our future society education beyond high school will continue to assume a more important role for each individual. Change is a swift traveler and in its pathway are many events which influence the lives of both young men and women.

In the past the universities and colleges have coped successfully with the very practical problems caused by the steady growth in numbers of those who wish higher education.

The current situation differs only in that the difficulties now appear upon a larger scale. Many more colleges exist than in previous decades, and all are faced with steady growth. The 3,068,000 students which the United States Office of Education estimated were to be enrolled in the fall semester of 1957 were up 4.1 per cent over the 2,947,000 listed in the previous fall.

In approaching the 1958-59 school year the United States Office of Education estimates about 45,000,000 students will attend schools and colleges, an increase of 1,500,000 over the previous year. At the elementary level about 31,793,000 and the secondary schools about 8,800,000 are expected. A new high for colleges will be reached with 3,623,000 enrollees. A survey of sixteen institutions of higher learning in New York City shows an estimated enrollment of 175,850 students in graduate and undergraduate courses. All evidence indicates that this growth in numbers will continue in the future. A long range view estimates the college enrollment will reach 6,000,000 by 1970.

Much thought is being given and many public statements of varying authority or validity made about solving the problems as they now exist. Projection of the trends into the future for five, ten

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or more years, gives further occasion to debate what means will satisfy the needs thus in sight as well as those pressing for immediate solutions.

One generally recognized cause of the college surge is the increase in the population of our country. (The United States Census was estimated in August 1958 to be 174,326,000 a growth of 1.7 per cent over the period last year.) With no other cause being yet considered, this one fact alone accounts for much of the academic growth. If only the same proportion of our rising generations continue to secure higher education, the need for further facilities continues to exist.

However it is generally considered in all discussions on these matters that the proportion of secondary school graduates seeking higher education continues to rise precisely as it has risen over the past decades, but possibly it will increase at an accelerated rate. To some extent this steady increase, with a larger proportion ever planning to go to college, may be taken as part of the American way of life. It is a growing desire today of many more young people to improve their status in life.

It would be superficial, indeed, to stop with these factors.

That we are a technological civilization, and one which changes rapidly in this respect, is an accepted fact. With this fact comes the growing need for an ever greater number of adult members of society with high technical training. Further, this technical training changes with great speed, as new advances, new inventions, come into large industrial application. The need for personnel competent in physical science and in engineering has been growing steadily.

One striking effect has become manifest in recent years. Today it is not possible for any youth leaving high school to be sure of his acceptance in one particular university or college. The student must therefore place multiple applications, which presents a problem to both the applicant and the college. Institutions of prestige have applicants for freshman admission in numbers far beyond their capacity to house, to set in classrooms, or to educate with their present staffs. Thus Cornell University, admitting, 2,300 freshmen in 1957, reported 8,453 applicants. A list covering both public and private colleges, in the New York Times of Sept. 8, 1957, reveals that this situation, in lesser degree in a fair number of cases, holds for substantially the university world in the United States. That the situation is nationwide and involving colleges of the most diverse sorts, may be seen from this table, as with the University of Wyoming—7,500 applicants and 1,050 admitted freshmen; or Bates College—1,100 applicants and 375 admitted freshmen.

Clearly, population and collegiate growth will not be uniform over the whole country. This difference will of course reflect not merely present residence and status, but the effects of the current steady shifts of population. In particular, it would appear that the movement of industry to California may have resulted in a higher proportionate demand for collegiate education than in most of the eastern areas. On the other hand, it would appear that population increase in Florida does not bring so great an additional demand for higher education. Agricultural colleges would seem to be the least affected by the present growth. At the other extreme, not only are the engineering and technical schools both filled to capacity but are planning to cope with still more students. There has been a persistent cry from industry that we do not educate enough engineers.

Each institution of higher learning surely needs to devise and use its own solutions to the immediate problems and its own long term plan for meeting the needs which are in sight. Detailed study of what has been done in the past, whether at home or at another university, is necessary as a factual basis from which to plan. Former patterns cannot be counted upon to apply to a present situation, but they do give an approach to the discovery of the needs and means involved.

Similar problems frequently may or do exist in several institutions. Knowledge of what has been done, and why so done elsewhere, can often be a means to avoid either floundering or duplication of long studies. Printed reports of such solutions in professional journals are not yet as frequent as the situation indicates they might profitably be.

The steadily increasing enrollment is a major condition to be met in the immediate future. It is recognized that the enrollment will continue to increase for some time without any immediate hope of a leveling-off period.

The increasing enrollment obviously brings other needs.

One prime need is more funds for the operation of the institution. Primarily the money is needed for increased faculties and additional plant in which to conduct education. Under "plant" is included library and laboratory facilities. The problem of securing the money is thus fundamental. Private universities are trying to meet this in part by increases in tuition fees. One of the greatest private institutions of all, Harvard University, has already realized that this means is limited, and is seeking more funds (on a scale never before attempted) for endowment and facilities for Harvard College alone.

The cost of a college education is steadily increasing. Mounting tuition fees are nothing new and there seems to be no deterrent for

those seeking admission. Like other colleges Princeton has announced tuition and fixed fees raised by \$250 a year for both graduate and undergraduate students effective next September.

It should be noted that the recently enacted National Defense Education Act of 1958 affects higher education. One section "Loans to Students in Institutions of Higher Education" will aid in the establishment of student loan funds for making low interest loans to students in order to pursue that education at such institutions.

Plainly, tuition increases alone do not solve the problem.

Sources of various sorts have to be tapped. One difficulty is often that gifts are earmarked, and not for the purposes which are of greatest need or most significant. However, there is some evidence that gifts by foundations are more likely to be directed to purposes of greater urgency. The role of foundations and that of industrial corporations, as sources of gifts, would seem destined to be larger, and steadily increasing in the next years. The Ford Foundation has in recent years been a conspicuous contributor to many aspects of higher education. Another example was the \$15 million grant Yale received in June 1958 from the Old Dominion Foundation.

Many colleges have already devised their own programs of plant expansion, and have so done on the basis of a careful forecast of likely needs. Usually we discover that some unit of such a plan is taken up one at a time and pushed through to completion. New York University in its Heights colleges has long been operating thus. The completion of the Alumni Gymnasium was made in two stages so that the portion needed for social and study hall purposes was put into use early. This is a very striking example of intelligent choice.

The use of the moneys by the college is primarily for *instruction*. The finest classroom housing, the best-equipped laboratories, and the most adequate libraries are virtually useless without the best possible quality of instruction.

The key person in this work is the professor, who instructs as well as inspires. His services need to be guarded—in fact they need to be promoted. Therefore, the essential for adequate college education is the maintenance of high quality faculties. Funds far beyond those now normally available, despite numerous recent gifts which have had newspaper mention, are necessary. One real problem is the steady erosion of fine teaching personnel by the more financially attractive positions in industry and business.

Such questions as research facilities, which may be important to the faculty member, need to be considered by those who plan. It is not relevant to discuss any such problem in this article.



The steady influx of more students requires that thought be given to the question of the size of classes. An experiment at Fordham University, reported in the *New York Times* of October 13, 1957, indicates that an adequate instructional staff using the best known instructional procedures can handle students in groups far above the class size now considered normal. This change may not be applicable in all subjects of instruction, especially those involving laboratory work. However, the need to reconsider present college teaching procedures and to hunt by experiment for improvements, is really now an urgent task before the college faculties.

With the steady increase in the proportion of college-bound youth, guidance in the years which include transition from high school to college becomes increasingly important. We like to think of this as a "bridge between high school and college."

One aspect of this is both a high school and a college responsibility. Which students should select a two-year program rather than the full four years; and, which ones desire to do so? The two-year junior college has established its place as a functional unit of education and in many cases provides the terminal formal education with full satisfaction. In other cases, as conspicuously in California, the separate junior college feeds a goodly number of students into the upper years of the universities.

Guidance at the age of shifting to college may well take account of the increasingly varied needs which the college now has to care for within its student body. For a fair proportion of these the junior colleges, whether as a terminal or as a step to the university, is the institution of most service. However, the junior college needs an adequate teaching faculty and a good arrangement of teaching devices, means and procedures, as does any four-year college.

It is reasonable to assume that the number of Junior or Community Colleges will increase and offer expanded programs. Furthermore, larger institutions of higher learning will devote more time to graduate study. Many more commuting students will be on the college campuses.

In November 1958, New York State passed a \$250 million bond issue. Some of these funds will aid in developing a large two-year community college program. Also the State University of New York can expand its facilities for higher education and even double its student body.

To fail to mention the steady lifting of the sex barrier would be to omit one significant aspect of the current continuing development. A recent convert to coeducation is, for example, Muhlenberg College

in Pennsylvania. Harvard, though nominally a men's college, now has Radcliffe girls attending many classes right on the Yard. And a girl student is no longer a novelty at M.I.T. Vassar and Smith College students will participate in a special program at Yale this fall.

Harold Taylor in an article entitled "Are Women's Colleges Obsolete?" appearing in the *New York Times Magazine* of September 7, 1958, states "The combined education of men and women does have positive values which separate education lacks."

The technologically minded reader may well wonder why no mention has been made of such teaching aids as microphones, movies, television (the use of closed-circuit television as a standardized technique for classroom observations), tape-recorded lectures, and the many others of the same group. These devices are considered the necessary "housing and equipment" of the college. The so-called "half self instruction plan" in college education, is also one of the many pedagogical devices which a really adequate and wide-awake faculty will utilize when it offers definite advantages. The question of entrance requirements and the curriculum were considered significant to a particular institution and therefore not discussed. In fact, substantially anything which a reader might expect to find herein, but fails so to do, has been left out purposely, lest consideration of it distract attention from the aspects deemed most significant.

Maurice P. Moffat is Chairman of the Department of Social Studies, Montclair State Teachers College, Montclair, New Jersey and Chairman of the Board of Trustees, the Payne Educational Sociology Foundation.

## "STUDYCADE TO EUROPE"

One part of A Program of Education for Adults

J. Carson Pritchard

"Studycares" are economical, non-profit, non-credit study tours for people of northwest Georgia. Tours with educational emphasis are part of College in the Country which is the popular name for a program of education for adults at West Georgia College. West Georgia College is a senior college division of the University System of Georgia. In her book *Open the Door—There Are the People* which describes College in the Country, Dr. Mildred E. English ends a chapter on "Studycares—We Go to See for Ourselves" with a quotation from Kipling: "Go yonder . . . over there . . . find it." Four hundred adults, sometimes with their children, have travelled over 40,000 miles from their northwest Georgia homes to go yonder and see close-up places and events they had known only from long range. The longest studycade was to Europe in 1958.

From early short trips studycade routes have grown longer and longer. Once dubbed Campus on Wheels by a writer on the 1955 Studycade to the United Nations, now a study-tour of this kind may fittingly be called "campus on wings" since the first studycade to Europe attempted in 1958.

From the pages of Dr. English's book to the pages of *Jots in a Title Book* made by a 1958 studycader to Europe is itself some leap; but here are some jottings quickly entered in the instants of their happening: "The sea looks like the sky did when I watched it on my back as a child; wild rhododendron in the bristly country of Scotland; sunrise on the snow-covered mountains in Switzerland; toy-towns; chimney pots; blossoming hawthorne trees and pastel lupens; a NATO exhibit in the shadow of Sterling Castle; Hyde Park corner on Sunday afternoon; crowded opera house in Paris; cross-benches in the House of Lords; Mary and Elizabeth under the same roof in death; Dissenter's graves; Frankfort's Botanical Garden; ice cream vendor in Brussels; "Discovery"—Scott's ship; John Harvard Chapel in Summit Cathedral; bowling on the green at 9:30 p.m.; gem-like exhibits of the smaller countries at Brussel's Fair; How could Russia by any rule submit naturalistic paintings to *Fifty Years of Modern Art?*; gypsy camps; only one slight auto accident seen anywhere; La Bourget and memories of Lindbergh; Koblenz bombed; restoration of Frankfort; \$1 tickets to Rigoletto; dawn at the Paris market; King

Leopold in the Grand Plaza: origin of the First Crusade; mute cross on barge in Zurich commemorating Hungarian patriots; New Street Brussels dates from 1600; "Danger" sign in front of French Academy; ghosts of 1919 in the Hall of Mirrors; midnights in street cafes; dour sign in Scotland; 'Life is hard enough for most folks—don't make it harder'; changing money in Lucerne; the Metro; Zurich airport; European motor coaches; coffee breaks without coffee; Hommes and Dames on doors, or *door*; flower markets; children at school from 7-4 in late June; Paris edition of the New York *Herald Tribune*; Stratford filled with Americans; do Stratford adolescents know Shakespeare's plays?; fun being lost: lost often, much fun; people are nice in many languages; wealthy in French francs; telephone home, but what time is it there?; Rolls Royce man in next seat explains airplane's prop-jet motors . . . "

Six countries were visited. Many viewpoints were represented in the party which included the manager of a dress shop, a dance teacher, a housewife and her two children, an insurance person, a farmer and country store operator, an industrialist, a teacher, an executive in the Extension Service, a florist, a teacher, a minister, a college president, and two college seniors.

The Honorable Mr. Ellis Arnold while governor of Georgia said the best thing that could happen to his state would be to load the school busses with adults every summer and take them a thousand miles and bring them home again. Much has happened since the late 1930's when he made that suggestion. Studycades have taken people thousands of miles: to the Pacific Northwest, Colonial America, Mexico, and now Europe. Europeans had trouble translating the word "studycade." "What is a 'studycade'?" they asked. There is no such word in the English language much less in French and German. It is a coined word now well used by thousands of people. It means going a long ways if need be to see something the group wanted to see and to meet people who do things in which the group is interested. "Go yonder . . . over there." Those who "go yonder" are never quite the same afterward.

Europe was a new experience for fifteen of the seventeen persons who made West Georgia College's first studycade to Europe. The experience was educative; although travel is not necessarily so. Many pre-conceptions carried abroad were brought home unchanged. A second trip for those who made their first will show them more of the Europe they overlooked the first time, or looked upon and did not see. Much had to be pressed into a short time. West Georgia College study tours are designed principally for people who do not have much time or much money for travel, consequently they are economical

in terms both of time and money. A second trip and other visits are now a part of the thinking of those who made their first trip. There was little thought, none really, that our studycade was the Grand Tour or the symbol game that a European tour often is in the late afternoon of ones financially successful life. Those who went wanted to see and learn. One common reflection is that they must go again and again. One person vows that from now on he will throw a good part of what he makes into the Atlantic Ocean!

Naturally the tour group did not visit universities in the same way as our domestic studycades do, nor lodge in dormitories as is our practice in this country. To that extent the educational emphasis was different. The college did insist that guides and escorts be exceptional and interesting persons. The tour escort was Dr. Francois-Albert Viallet who is a biographer and art critic in his native Paris. "Fifty Years of Modern Art" at the Brussels International Exposition became the significant collection it is because it was seen with Dr. Viallet.

One faculty member of West Georgia College who was ending a year in Germany on a Fulbright scholarship met the group in Lucerne. Because of his experiences and language proficiency Switzerland became more than a shopping center. For awhile we were the only Americans around!

Although few of the "musts" of a first trip to Europe were missed, there was much free time for explorations on one's own. This was not without purpose. Some on their own crossed national borders to follow their own leads. Some saw Charles Laughton play to his home-folks and reported a different Laughton on his home-stage co-starring with his wife than the Laughton known only on Broadway or television or in movies. There was free time for theatre, ballet, opera, art shows, treks to graves of lesser-known saints, eating with friends away from the usual tourists stops. Best of all, there was time to meet people: generous people met by chance who would set you on your course again when you became lost, and people met by design.

One such vivid person was Horace M. King, M.P. Years ago Dr. King had visited West Georgia College. He wrote that he would be happy to meet the studycadgers at Parliament. Seeing Parliament with him was an experience no one will forget. He is unique in that he is a Ph.D. in the Labor Party elected to the House of Commons, and apparently is respected alike by party and opposition. One of his books *Parliament and Freedom* is all the more interesting because he showed us Coronation Hall about which he writes and told us much of British history and our own that centered there. One follow-up of the 1958 studycade is to bring Dr. King to the states for another



visit in the fall. Groups over Georgia—colleges and fraternal groups—are dividing the cost of bringing him back for a series of lectures. Although other interesting persons were met, none was so impressive as Dr. King.

A series of study sessions were held prior to the trip. Through accumulated interest from years of such tours and some advertising, scores of people early became interested in the studycade. Many attended preparatory study sessions. Those monthly orientation meetings were led by local persons familiar with the cities which were to be visited and by other leaders including travel agents, air line representatives, and representatives of the consulates. Motion pictures were helpful. The regional library provided travel guides and literature. Even more books are being read now by the studycadeters than before their first trips as they prepare more seriously for a second studycade to Europe. Much research had to be done by studycadeters who were asked to write articles and make speeches about their experiences. Study began early and continues.

Hundreds of listeners followed the studycade by radio. By using overseas telephone service and the local radio station, a series of radio reports were made. These programs were sponsored as a public service by one of the local banks. Newspapers also carried reports. Clubs, churches and classes have used members for programs. Indicative of the way interest spreads is the fact that fifty persons turned out on a rainy summer night to hear one traveller report on his travels. Europe is nearer northwest Georgia in more ways than miles and hours than it was a year ago.

Several have asked about next year. The college has announced Travel Clubs through which a nominal sum can be paid each month by each interested person toward expenses of the 1959 Studycade to Europe, or to South America in 1960. One obligation of a college to its community is to make educational opportunities available to its larger student body. Its task, among others, is not only to make available such opportunities as travel, but also to lower the threshold so those who will may enter. Helping people choose travel—in lieu of a second automobile or air-conditioning or over-all carpeting—is the reason for Travel Clubs. Thus \$37.50 per month puts education as represented by purposeful travel in competition with very attractive "things." West Georgia College hopes the value system of Georgians is being brought into question by Georgians.

J. Carson Pritchard is with West Georgia State College.

## SCHOOL AND SOCIETY IN JAMAICA: THE TITCHFIELD SCHOOL

Frederick Shaw

As citizens of one of the world's Great Powers, we are becoming increasingly concerned with events in distant countries and foreign climes. Our President makes a personal plea to the United Nations, the "Parliament of Man." Newspapers tell us of American marines in Lebanon, our Navy in the Mediterranean and the China Sea, our troops and air bases in Morocco, Saudi Arabia, and Formosa. American educators study the school systems of underdeveloped countries, sometimes for foreign aid programs, often to derive lessons that will put American education in perspective. Somehow we tend to overlook the "islands in the sun" right at our doorstep. I refer, of course, to the West Indies. They will not stone our Vice-President for neglecting their schools, as we sometimes neglect their economies, but we ourselves lose an opportunity to view our own educational facilities in a new light. This article concerns itself with the secondary schools of Jamaica, the most important island in the new British West Indian Federation. It is based largely on personal visits to Kingston, the capital city, and Port Antonio, a banana port on the northern coast, where the Titchfield School served as the focus of my studies.

### THE TITCHFIELD SCHOOL

Few Americans are familiar with the Titchfield High School. Almost none have heard of its headmaster, Mr. C. Thomas, or its erstwhile Faculty member, Professor Flynn. Millions of our countrymen, however, can speedily recognize the name of his son, Errol. Errol Flynn, in fact grew up in Port Antonio and to this day he is greeted by many friends and admirers on his frequent visits.

The Titchfield School is housed in a historic fort that antedates Lord Nelson's tour of duty in the West Indies and Captain Bligh's nearby landing with breadfruit, secured from the South Seas in H.M.S. *Bounty*. It was the site of many desperate struggle with the Maroons, descendants of the slaves liberated by the Spaniards when the British conquered the island. The breastworks in which murderous hand-to-hand conflicts frequently raged have long been replaced by a parade ground and cricket field, but the outer fortifications, complete with cannon, still face the Caribbean, guarding one of Port Antonio's twin harbors.

In the jargon of American housing experts, the barracks-like school plant is "substandard," even "decrepit." (What an opportunity for aggressive PTA'ers to conduct a rip-roaring crusade at City

Hall!) Unquestionably the headmaster is doing his best to persuade the government to renovate and build new classrooms and laboratories. But the housing situation is not as dark as Americans might think. After all, there is plenty of bright tropical sunshine and heating problems simply do not exist. Nor is it the worst school building on the island. There are Jamaican schools where all classes are conducted in a single room, without partitions. Actually, the school administration considers itself fortunate that the government has provided the plant and a local philanthropist has granted an endowment to help school operations.

#### ENGLISH EDUCATION TRANSPLANTED

Jamaican secondary education is based on English rather than American antecedents. The most arresting feature of the English secondary school system is the prominent role of the "public schools," meaning private schools. (Actually, that system is a complicated admixture of public and private education.) In Jamaica the high schools are almost all privately operated, but state controlled. The single high school run by the government fell into its hands almost accidentally, when its standards declined to the point where the state had to take over.

State control is exercised largely in the following ways:

1. *Periodic inspections.* Teams of government officials and members of the faculty of the University of Kingston visit and observe the schools in operation.
2. *Uniform examinations.* Graduation depends on passing the Overseas School Certificate Examinations, formerly called the School Leaving Certificate, offered by the University of Cambridge.
3. *Subsidies.* The Titchfield School obtains an annual grant of £30 (about \$84) for each enrolled student who attains the prescribed scholastic standards. Hence, the school administration is careful to enroll and retain on its registers only the students who are likely to attain these standards.

Secondary education in Jamaica begins earlier and ends later than in our high schools. A student who passes through all the "forms," as the grades are called, would obtain the equivalent of junior high school, senior high school, and junior college education. In England there are six forms, but the Jamaicans add a "fourth removed." Each requires one year of work, except the sixth, which demands two and corresponds to our junior college years. For this reason an undergraduate spends only three years at the University of Jamaica. Students may graduate, or receive the Overseas School Certificate, after

the fifth form. Most of them do. Those who go on to the sixth form become eligible for the Overseas Higher School Certificate, roughly equivalent to our junior college degree of "Associate."

Relatively few students enter the first form. It is composed of pupils whose parents are anxious to habituate them to secondary education at an early age. Most enter the second form, at the age of eleven and a half, after they have passed entrance tests, usually called the "11 plus" exams. Theoretically they have still another opportunity after they complete elementary school. In practice, relatively few elementary school graduates are accepted. Experience has shown, school administrators explain, that those who cannot pass the examinations at the first opportunity are not usually academically inclined. What is involved is loss of the state subsidy for pupils who do not attain their grade standards.

Secondary education then, is not the prerequisite of the many, but the few. Unlike the high schools of the United States, Jamaican secondary schools do not cater to all youth, but to an intellectual and economic élite—those who can prove their ability on examinations and whose parents can afford to pay school fees and support them during their period of schooling. This situation has been mitigated to some degree during the past year, when the government drastically increased the number of scholarships.

Americans who visit schools in remote Mexican villages sometimes find primitive schoolhouses, in which the level of academic achievement is low. It was a surprise, and a pleasant one at that, to discover precisely the opposite in the Titchfield School, where calculus was being taught and Vergil and Horace were being translated. Students, in fact, are expected to reach scholastic levels of achievement that compare favorably with those in our best schools. Indeed, Jamaicans claim that their boys and girls who transfer to American schools are promptly placed into higher grades, as school officials recognize the calibre of their work. The emphasis, in the Titchfield School, is on selecting and developing an intellectual elite. Students who cannot meet the required standards simply drop out. A further weeding-out process takes place in the subjects offered. It will be recalled that Winston Churchill's teachers substituted the study of English for Latin, because he seemed inept in the dead tongue. Something of the same kind occurs in the Titchfield School. After the fourth form, for example, those who are considered sufficiently well grounded in French switch to European history. Out of thirty-five students who started French a few years ago in the second form, only two survived in the sixth form. The students' diplomas indicate the

subjects they have studied and interested parties, such as prospective employers who are sufficiently familiar with the system of education, can differentiate between the types of courses the students have pursued. It goes without saying that the problem of the "reluctant learner" and the resistant learner does not attain the same proportions as in our own high schools.

The curriculum is highly academic, although it does include some aspects of what we call "home economics," games, and military drill. The headmaster of the Titchfield School was quite proud of the fact that his cadet corps had recently taken first prize in an inter-school competition. As might be expected, the basic subjects are English, mathematics, the sciences, languages, English and European history, and economics. One striking departure from the curriculum of American schools may be worth mentioning. Few public schools in the United States permit the teaching of religion—indeed, the Supreme Court has expressly forbidden it. If a Board of Education wishes to provide for religious instruction, children may be released from school, but the actual teaching occurs off the school premises. In the Titchfield School, as in other Jamaican secondary schools, it is a regular part of the curriculum. What is more, the day begins and ends with prayer. Scripture is taught systematically in the elementary schools as well.

In recent months we have heard and read a great deal about the breakdown of discipline in our high schools. Newspapers and magazines have highlighted incidents involving juvenile delinquents or pre-delinquents who defied authority and engaged in acts of violence. Incidents of this kind are virtually unknown in Jamaican secondary schools. This does not mean that Jamaican schools have no discipline problems. Like their English counterparts, the elementary schools send their hardcore refractory students to special institutions which resemble New York's famed "600" schools. These are euphemistically called "approved" schools. Kingston also boasts a "Boys Town," much like Father Flanagan's establishment of the same name. Its occupants camped out at the Titchfield School on their holidays during the latter part of my stay. But the high schools are another matter. As we have seen, the students are a selected group and most realize they have too much at stake to attempt much nonsense. Corporal punishment, nevertheless, is permitted and on occasion it is employed. If the student refuses to accept it his secondary school career is at an end.

In the recent past, American Ivy League colleges have been swamped with applications. For generations, the English public schools have been in similar circumstances. The upper class or middle class Englishman will file his request almost as soon as his son is



conceived. The reason, of course, is just about the same—a better chance for getting ahead. The self-same conditions hold true for Jamaican secondary schools: they provide an avenue for upward social mobility. This is particularly true in Jamaica, which has recently made great strides toward self-government—a constitution of its own in 1944 and further authority to manage its own affairs as a unit of the British West Indies Federation, created in 1958. The nascent state will require elected officials, civil servants, lawyers, military men, police, and business men. Like other underdeveloped countries emerging from colonialism, Jamaica wants to train its own men and women for these positions rather than draw them from the former governing group. Hence the secondary schools, together with the new University of Kingston, now offers the intelligent and ambitious Jamaican opportunities for useful careers. That is why parents of many students are prepared to make great sacrifices for their children's futures. Some of the children themselves undergo hardships. They wake up in the wee hours of the morning, take the railroad to town, and walk more than a mile to the schoolhouse. After sessions they remain in the building till 6 o'clock before they ride home, arriving in the evening.

#### SOME CONTRASTS WITH AMERICAN EDUCATION

Today almost all adolescents attend American high schools. In Jamaica only a minority are found in the secondary schools. Most youngsters on the island get *some* schooling, although in the less accessible hill districts universal elementary education is an ideal rather than an accomplished fact.<sup>1</sup> But the student body in the secondary schools is a selected group—selected intellectually and economically. Not only must they pass rigorous entrance examinations—they must pay fees of £13/10 a year (about \$38) and their parents must be capable of supporting them throughout their school careers. As we have seen, the government has recently made efforts to give poorer students greater opportunities by a substantial increase in the number of secondary school scholarships. By and large, however, the student body is drawn from the middle classes. This may seem surprising to the American who learns that the bulk of the parents earn £250 to £500 a year, or about \$700 to \$1400. Jamaica, it will be recalled, is not rich. An English statesman visiting the island once called it an "imperial slum."<sup>2</sup>

<sup>1</sup> Some of these schools can accommodate less than half the children in their respective areas between the ages of seven and fifteen. Rosita Forbes, *Islands in the Sun* (London, Evans Bros., 1949), p. 49.

<sup>2</sup> W. L. Burn, *The British West Indies* (London, Hutchinson House, 1951), p. 9.

The student body largely reflects the community's racial composition. The census recognizes whites, coloureds (mulattoes, quadroons, and octoroons), blacks, East Indians, Chinese, and "colour not stated." Most estimates indicate that about 90 per cent of the population is partly or wholly of African descent. I noticed, during my visits, that there was a large proportion of Orientals, particularly Chinese. If my own classroom experience with these students in the United States may serve as a guide, they are high achievers. Apart from the schoolmaster's own son, I saw no blond children in this particular school. The island does have more exclusive boarding schools and it is possible to have children educated in England. But there is no overt prejudice. Racial prejudice, in fact, could wreak terrible havoc among a group of such mixed origins.

Although it has a cadet corps, the Titchfield School is not a military school. Yet all students, boys and girls alike, wore distinctive uniforms—the boys khaki or greenish-tan shirts and trousers, with black ties, the girls white middie blouses and blue skirts suspended from the shoulders by blue straps. Here, as elsewhere in the British Empire, uniforms are considered symbols of democracy. When rich and poor are clothed identically the prosperous cannot impress their fellows with their costumes and the poorest need not be ashamed of their attire. Among the boys, the para-military outfit also bypassed the problem of wearing jackets in a tropical climate.

The Titchfield School, we were later told at the University of Kingston, was in a period of transition. Until quite recently most of the personnel had been substandard. By dint of strenuous efforts, a number of qualified teachers had been recruited.

Mr. Thomas had no Board of Examiners to sift applicants, but he was conscious of the different standards among colleges. He knew the kind of training to which graduates of American colleges had been exposed, whether they had gone to Harvard or Howard.

Jamaican leaders are keenly aware of the need for well-qualified teachers. While I was on the island, its Chief Minister, the Hon. N. W. Manley, promised that his government would do all in its power to attract young people into the "greatest of all professions—teaching."<sup>3</sup>

Why does Jamaica need well-qualified teachers so badly? In the first place, until recently the facilities for training secondary school teachers were not adequate. It was not until 1948 that the University of Kingston, the first institution of its kind in the British West Indies,

<sup>3</sup> The Kingston *Daily Gleaner*, July 17, 1958.

was founded. Even today it does not train enough secondary school teachers, for the most promising young graduates turn to the other professions, where the rewards are more alluring. This is particularly true in mathematics and the natural sciences, where the shortage of teachers is world-wide. Finally, the conditions on the job itself are not attractive. The teaching load in the Titchfield School was heavy—twenty-eight periods a week. Even the headmaster taught seventeen classes a week. Nor are the physical surroundings always attractive. The students and teachers are far more important to the learning process than the school plant, but drab buildings can be depressing.

A word about teaching methods. Britishers and Jamaicans are proud of their high academic standards. Some observers, however, have noted that Jamaican education concerns itself with matters remote from the native's experience. A British social psychologist who spent several years on the island wrote:

*The content is mainly concerned with issues and facts which cannot possibly have any relationship to his every day life. They learn the botany of flowers they have never seen and they learn the history of another country they may never go to.<sup>4</sup>*

This was partly confirmed by the experience of my traveling companion and myself. Both taught lessons in the Titchfield School, one in French and one in Economics, and both had parallel experiences. The motivation just did not get across. I was asked to teach a lesson on the recession of 1957-58. The opening question was based on an incident I had witnessed in the local courthouse that week. It concerned a Jamaican who had gone to the United States to seek work but had been unable to find any. Here was an obvious tieup with the American recession, but I was unable to elicit this information from the class. Not that they were dullards. On the contrary, once they realized I was trying to relate the subject to the life around them the responses were excellent. They pointed out for example that in Port Antonio there were good examples of seasonal cycles: the banana trade was at its peak in the summer, the shops were busiest before Christmas, and tourist facilities were in greatest demand in winter. They were just not accustomed to having their day-by-day experiences drawn into the lesson. My companion's lesson also obtained a better response at its conclusion than at the beginning because it took the students, bright as they were, a little time to accustom themselves to our meth-

<sup>4</sup> Madeline Kerr, *Personality and Conflict in Jamaica* (Liverpool: Liverpool University Press, 1952), p. 84.

ods. Later the headmaster ventured the opinion that it was not necessary to motivate each lesson, since the students who came to school were sufficiently motivated to start with.

It would be distinctly unfair to characterize Jamaican secondary education as a prolonged, intensive coaching course for the Cambridge examinations. After all, current affairs have a place in the curriculum. Students are encouraged to read the *Economist*, a high quality magazine devoted to current events, and *The Listener*, which reprints B.B.C. talks on matters of contemporary interest. The Cambridge examinations, however, provide a goal for all instruction, and teachers never lose sight of them.

Some of the passages the students were translating in French seemed a bit obtruse. They reminded you faintly of the classic, "My postilion has been struck by lightning," a sentence frequently posed as an example of language translation divorced from everyday life. Mr. Thomas, the headmaster, revealed that the purpose of these exercises was to train the mind and develop the mental faculties through "mental discipline." This faculty psychology, of course, is no longer fashionable among American psychologists. Indeed, relatively little attention seems to be paid to the theory or application of modern psychology. Some Jamaican secondary schools include I.Q. tests in their entrance examinations.<sup>5</sup> I do not know if this is true of Titchfield School. But one thing is clear—the results of intelligence tests are never employed there for purposes of guidance. Indeed, they have no psychologists, psychiatric social workers, or even educational and vocational counselors. Jamaican schools, however, do not require such services to the same degree as ours. Almost any high school guidance counselor will tell you that an inordinate amount of his time is taken up with problem cases, including pre-delinquents. Few children of this kind find their way into Jamaican secondary schools. Those who do quickly realize that unsocial conduct will inevitably lead to expulsion. Secondly, the island's economy and educational system is relatively uncomplicated, particularly in comparison with ours. The Staff Director of the Regional Commission on Interrelationships of Secondary Schools, Colleges, and Professional Schools recently made this observation about the situation which confronts the American high school student:

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<sup>5</sup> See letter of Elsa H. Walters to the Editor of the *Daily Gleaner*, July 23, 1958, in which she informs parents that it is useless to coach pupils for intelligence tests.

*What he finds is a bewildering diversity of educational institutions, separated into three distinct levels of secondary schools, colleges and university, professional or graduate schools. From these he must piece together his program. And what happens too often is that gaps and duplications occur, hampering his progress at critical points, squandering his time and effort and, perhaps, frustrating his desire to learn.<sup>6</sup>*

The Jamaican student, having far fewer facilities to choose from, has a much simpler task and consequently requires less guidance. Even if psychological and guidance services were deemed necessary and desirable, it is difficult to see how the funds could be provided.

Jamaica is poor, and it may have to support some islands in the new West Indies Federations that are poorer still. Taxes are inordinately high: while I was visiting, debates in the Jamaican Legislative Council brought out the fact that a man who earned £3000 a year (about \$8400) would pay 58 per cent more in taxes than in the United States.<sup>7</sup> Consequently the Titchfield School receives \$84 a year from the government as compared with the \$552 New York City provided for its average academic high school students and \$791 for vocational high school students in a recent year.<sup>8</sup> What their schools need most today are more qualified teachers, modern school buildings, and good school libraries.

#### CONCLUDING REMARKS

Jamaica is still a Crown Colony, but it has travelled far on the road to self-government as the most important member of the West Indies Federation. At the same time its leaders are aware of the need for raising its economic status through its own "Operation Bootstrap." We are all engaged in a tremendous struggle of material development," recently declared the Minister of Education, the Hon. Florizel Glasspole.<sup>9</sup> Education will play a vital role both in preparing the people for self-government and helping them achieve a higher standard of living. It is gradually being expanded to include not only academic training, but vocational (or "technical" as they call it) as well. "Our whole future depends on how fast we speed up technical training in all aspects for the betterment of Jamaica," stated Chief

<sup>6</sup> *New York Herald Tribune*, August 7, 1958.

<sup>7</sup> *The Daily Gleaner*, July 14, 1958.

<sup>8</sup> These figures include only the costs of instruction. They exclude such items in the capital expense budget as the cost of buildings and debt service.

<sup>9</sup> *Daily Gleaner*, July 25, 1958.



Minister Manley some time ago. "It is necessary for more men and women to be trained to meet the fast developing demands of industry, commerce, and every aspect of the nation's life."<sup>10</sup> Particularly important are the plans for agricultural institutes. The avowed policy of the government is to break up the big estates and distribute the land as small-holdings to the villagers for nominal rent, as the British government did in Ireland. Land is the mainstay of Jamaican life, but the typical native knows little about scientific farming or soil conservation. Agricultural education, now in its beginnings, may bolster the island's economic base by increasing its productivity.

While it raises their standard of living, education will undoubtedly leave a lasting British stamp on the island's culture. Nineteenth century nationalists discovered that language is a powerful bond for producing national consciousness. Today West Indian schools take natives who use a *patois* or folk-tongue of their own and turn out men and women who speak cultivated English in clipped accents.<sup>11</sup> As we have seen, the curriculum is patterned on those of the English public schools. Pupils study not American or Jamaican history, but European and British history. As we have seen, uniform examinations are conducted by the University of Cambridge and the University of Kingston is a branch of the University of London. Are the British teachers instructed to inculcate loyalty to Her Majesty's Government? There is no positive evidence on this point, and indeed, the British teachers need no priming, for they are intensely loyal to the mother country. They can hardly help but convey this sentiment to their students. Finally, if Jamaican schools were committed to teaching a native culture, what would be the subject-matter of such a curriculum? Here is what a social psychologist who spent several years on the island had to say on this subject:

*In other countries where European governments have had to retire, the people have been able to turn to a pre-existing native culture. In India, for example, there existed already a highly sophisticated art, literature and philosophy. In Jamaica, on the other hand, art, literature and philosophy have all to be recreated. This necessity has arisen because those*

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<sup>10</sup> *Ibid.*, July 17, 1958.

<sup>11</sup> Americans interested in studying the native dialects might well start in the Virgin Islands, where the speech is quite similar, but spoken with an American rather than a Welsh intonation and interspersed with distinctly American phrases.

*Africans who were taken into Jamaica as slaves were forbidden to retain their own languages, customs and beliefs.*<sup>12</sup>

A distinctly Jamaican culture, then, exists only potentially. Even if textbooks embodying this culture could readily be prepared, the publishers would face a difficult financial problem. The entire population of the island scarcely equals the enrollment in the schools and colleges of New York City. A Jamaican text for a single secondary school form could hardly find a market large enough to justify the venture.

Finally, Jamaican secondary education contains valuable lessons for Americans, partly because it sheds light on the problems of education in Puerto Rico and the Virgin Islands, partly because it indicates how far we have travelled since World War I. Even today, England does not provide secondary education for all youth: only 19 per cent of the British sixteen-year-olds attend full-time classes.<sup>13</sup> In Jamaica the secondary school system has even farther to go before universal secondary education becomes an accomplished fact. It recalls the days when American secondary education was the prerogative of the minority with sufficient intelligence, family income, or drive to continue their studies beyond elementary school. The student body was then comprised of a select group in the higher intelligence range and chiefly the middle and upper income brackets. Most students were enrolled in the college preparatory course. There was great emphasis on high standards of academic achievement. Those who were unable to meet grade standards quietly dropped out. Psychological testing was in its infancy and guidance services were minimal. "Life adjustment" education was unheard of because the problem of teaching great numbers of students who were unable to cope with the regular curriculum simply did not exist. In a word, the era of mass education, with all its problems, had not yet begun.

Frederick Shaw is with the Bureau of Educational Program Research and Statistics, Board of Education of the City of New York.

<sup>12</sup> Kerr, *Personality and Conflict in Jamaica*, ix.

<sup>13</sup> *Primary and Secondary Schools in Britain* (Swindon, England: British Information Services, 1958, p. 1. In the United States 75 per cent of all sixteen-year-olds are found in schools, the American Economic Foundation reports.

## STUDENTS OF JAPAN

Orlo L. Derby

To know the future of Japan, one must know the students of Japan. For among the students of any country are the scientists, the politicians, the teachers and the businessmen; the students of Japan are no exception.

The Japanese boys and girls present in the high schools and colleges were born in the early years of World War II. Only it wasn't World War II to Japanese—it was merely a prolongation of a series of crises and wars which had been occurring for at least a decade before that.

Japanese of that era knew only of sacrifice and rationing and of cities being razed by fire bombs, of relatives and sons and brothers and fathers dying in far off places named New Guinea and Okinawa and the Phillipines, and in nearer places like Tokyo and Kobe and Nagasaki and Hiroshima. And the peace which came brought only new problems of housing, repatriation, rationing, the Occupation, the emancipation of women, and rapid inflation. There was land reform, election of women to the Diet, a rebuilding of the school system and a new Constitution. There was alternate inflation and deflation; life-time savings were swallowed in a few years.

Students of war years were conscious of these things—they did not understand them—but they were affected by them. They grew up too soon amidst horror of bombing. As we walked homeward through the dusk one night, a student told me of his uncle. "He was a doctor and during the bombings, he had to work night and day. He couldn't stand it and one night, he died."

They told me of the practice drills for the air raids they knew were coming and laughed ironically. "Everyone had come out at night with buckets and practice throwing water on roofs from ladders. When the bombs did come, everyone ran away." And they laughed, again ironically.

Or the times when they spoke of what the army expected them to do when the invasion did come. "They told us we would go to the seaside. There we would be armed with long sharpened bamboo poles with which we were expected to stop the invader by spearing him." Again the ironic laugh, more uproarious than the rest.

But the things which bound the Japanese nation together have died. The old feudal loyalties of samurai and his lord perished in the war, and the fealty one owed to the God Emperor has melted away. What does one do when one's God denies he is one, as the Emperor did a few years back?

It is difficult in America to understand the reaction against war

which exists in present day Japan. One of the first spectacles which occurred on the day we arrived in the city where I was to stay, was a gigantic peace parade a main feature of which was a big float saying "Abolish the Atom Bomb!" The Japanese are determined that they will never again be duped into supporting military adventures.

In the midst of this welter of economic and social and political forces the Japanese student stands bewildered. He is not tied to anything, unless it be his own family. He is not religious, but is interested intellectually in all religions and in atheism.

He knows one thing of which he is sure, and that is, that if there is any way out, it is through an education, a college education, preferably in the old line universities in Tokyo. If that can't be managed, a university in Osaka, or Kobe would be his next choice. If that can't be achieved, then an education in one of the prefectural universities which have sprung up since the war is next in line. A college education is the passport to a chance for a job. And even when less than half of the college students get jobs, a chance is worth fighting for.

A Japanese student, in common with others throughout Asia, looks forward to a government job if it can be obtained. For a government job means security, with many extras such as pensions and health insurance. Especially it offers a chance to many farm boys to escape the rural villages, and the burden of old customs, still holding sway there.

There is tremendous competition for places in college. Those familiar with competition for places in American colleges in these latter days will know what is being bruited here. I well remember as a faculty member in one of Japan's prefectural universities, opening my door one night to a high school student who spoke excellent English and who was a member of a high school conversation class conducted in our home. He formally presented me with an immense box of Japanese confections and finally came to the point. He had, he said, been taking the entrance examinations for the university where I was teaching but—he hadn't done too well in the math and science exams. Would I please use my good offices to get him one of the coveted places for first year students?

I tried to explain as clearly as I could

1. That I had nothing to do with entrance selections.
2. That even if I did, I wouldn't feel it possible to influence selections to allow any one to enter unless he met the same qualifications as the others.

He was crushed, since he felt that his last chance had gone and

he would have to wait another year. I told him that I would tell the English department that he was exceptionally qualified in English. This I did do—and he was eventually admitted because of his qualifications and not because of backstage influence.

I cite this merely to show that students use whatever means they can to enter college. Family prestige is bound up with it. It is very likely that the student is being supported by his own village, or that family resources have been pooled to make it possible for him to gain an education.

Because of these pressures, the Japanese student is a serious one, for the most part. He may destroy his eyesight and his health studying—he may work in his room in the winter time with the temperature below 40° and the wind blowing in through the doors and windows—he may live on ten cent meals and wear threadbare black uniforms, but he won't give up the chance for an education!

At the same time, lest one gain the impression that here is a potential race of supermen, one should hasten to add that there are the same proportions of time servers, of the lazy and obtuse among students as in any other country. Class assignments in the sense they are used in American colleges are virtually ignored and it is common for students to register for a surplus of courses in order to discover which are likely to offer the most difficult exams and to abandon these in favor of the easier ones. I cite this merely to indicate that timeserving is not unknown among students in Japan, as in other countries.

The students' fear of examinations is understandable. There are examinations at the end of kindergarten determining entrance to first grade. There are examinations in each grade but particularly for entrance to junior and senior high school, and to college. Since so many are clamoring to enter the higher levels, the examination constitutes the instrument of selection.

Politically, the Japanese student has cut adrift from the old line loyalties. At the worst he rejects all authority and is beyond communism. He often looks at Communism not of the Russian but the Chinese variety with an eye which overlooks the imperfections of reality and sees only the ediological dreams. He feels a connection with China born of long associations of a cultural nature and is likely not to know very much of Russia. In a symposium of students, one student sympathetic to communism, shrugged off the statements about Russia's imperialistic aims by saying, "But we don't care much about Russia—we feel closer to China."

At the same time students are often unwilling to cut loose from



their native villages. One student complained to me of the lack of teaching jobs where he lived.

"Why don't you go to Hokkaido," I suggested. "They want teachers there."

"Yes but—Hokkaido is so far away and too cold." This was spoken about a place three hours away by plane or a day's journey by train, and where the temperature usually is what we expect in upper New York State.

Their ties to old customs are not easily broken particularly when they return to their native villages. I was talking with one who spoke of returning at the end of graduation.

"I shall go back soon, and then I will get married and settle down."

"Oh have you already chosen your future bride?"

"No but she is being chosen for me."

This referred to the fact that the headman of a village often constitutes himself a "nakado" or marriage "go between." We continued.

"But what would happen if you refused to marry the girl who is being picked for you."

"Then I couldn't stay in my village."

"Why not?"

"Because they would look at me in a strange way, and I would know they were talking about me."

This would seem to constitute not a very self reliant example by American standards, but by Japanese standards, it was perfectly explainable.

In short, the Japanese student in and out of his studies resembles Western students so much in everything that matters, that it seems foolish to think of them as individuals from a separate race. There are differences— but the differences are those of custom and culture and not of soul and mind and heart.

In a larger sense, the great task of education in our day is to promote these face to face relationships. There may come a day, when students of every country will meet to talk and laugh together, and find, as I found, that student differences are not great and that under them lies the common humanity we all share. We may fervently hope that in coming years student exchanges, as faculty exchanges, will be a commonplace. Perhaps, were that day to come, the job of world peace might not be so far from solution as it now seems to be.

Orlo L. Derby is Profesor of Education, State University Teachers College, Brockport, New York.

## EDUCATIONAL MORES: PAN-AMERICAN VIGNETTES

Arthur R. Olsen

Despite a wide variety of statistical and historical publications within the area of comparative education anent the Latin American nations, many sociological aspects of educational ideologies in the thought and behavior of the Latin Americans remain both obscure and unexplored. One factor favoring the lack of research within this area may be a purely scientific approach complex. This oftentimes forces the sociologist to pursue "will of the wisps" solely to exploit the scientific tools at his command and thus retain professional status among his colleagues within the discipline of sociology. However, there still exist wide gaps in scientific approaches as well as in technological tools which would be requisite for a more accurate dissection of components within the behavioral sciences.

An exploratory analysis of the educational mores of Latin Americans through an empirical approach may err as to conclusions drawn from it. Observations are merely pseudo-scientific, colored by the variabilities within the observer not only of his physical capability but also of his mental proficiency. Moreover, observations are generally sporadic as to time, place and the persons involved, lacking adequate sampling of a total population as well as preventing the usage of controlled situations. Nonetheless, empirical exploration may well provide opportunity for the development of certain assumptions which, in a later era, might form the basis for scientific research as newer techniques, technology, and the adequacy of financing such research mature. It is with this possible outcome, rather than that of attempting to derive conclusions as to total behavior patterns of national groups as a whole, that the following vignettes are presented.

As an initial framework, each of the observations derive from visitations, during the months of June, July and August, over a period of years spent in travel throughout the Pan-American nations stretching from the entry ports of Mexico to the borders of Patagonia. In all instances, they were made during group visitations either of the observer and his family or of the observer and fellow teachers from the United States and Canada. At each observation, the inhabitants in each of the countries involved in the vignettes were aware of the status of the observer and his travelling companions as being a professor's family or a teacher group from above the border.

There are sharp contrasts between physical or material features of the Latin American school plants and the spritual or mental features of the Latin American educational ideologies. Throughout vast stretches of Central and South America, geographic and economic conditions have retarded both the construction as well as the main-

tenance of buildings. Similar inadequacies are found in school equipment and educational supplies. Much of this area is either frontier or wilderness reminiscent of the earlier history of the United States. Consequently, shortcomings in school buildings must be evaluated in terms of a Pan-American milieu. Sometimes primitive and more generally inadequate housing are existent; this is accompanied by a dearth of productive construction in the form of stores, shops, factories and industrial plants. Yet the latter are necessities for personal income and the tax support of an adequate localized school system.

As one approaches the more densely populated and urban center, the quality of the school plant not only tends to improve but the numbers of plants also tend to increase. Agricultural and ranch sections are the settings for many one-room schools of the all-grade type, while smaller individual land holding districts maintain schools of two or more rooms. Consolidation is hampered both by the lack of all-weather roads as well as the high costs of transportation vehicles and their operation. Within central cities, school buildings and the varieties of educational offerings become more numerous.

Although national university physical improvement developed more slowly, there has been a resurgence of intensified financial support. Consequently, the more crowded and scattered university buildings in the city central zones are being abandoned as newer university cities are constructed and developed upon vast acreage areas at the periphery of city limits. Shortages of fabricated steel and excessive steel costs have not been detrimental to public-supported university construction. Ingenuity in the employment of reinforced concrete which lessens steel usage has resulted in a pleasing horizontal spread to the structures rather than a sheer vertical height; it also permits a fluidity of architectural design employing interesting curves and surface decor application which the sharp angularity of welded or riveted steel beams prohibits. Moreover, in the sections not affected by freezing temperatures, large expanses of glass provide natural rather than artificial lighting.

The equipment within the buildings also rivals that used in our most recently constructed universities and surpasses that in many of our institutional buildings of older vintage with their more obsolete physical equipment. The combined effect has made it possible for a number of the Latin American universities to provide complete training for entrance into the professions, with fewer instances of requisite study on the graduate or intern level outside of the nation itself. In a like manner, the carryover of university utilization of recent technological equipment is evidenced in the private offices and clinics

of doctors and dentists located in the low economic sections of the major cities.

Despite the wide variations in the educational physical plants as reported previously, there is less evidence that certain indicated deficiencies result from a paucity of mental educational ideologies of a positive nature. The insufficiencies are rather an outgrowth of an economic indigence greatly at variance with the high status role which Latin Americans assign to education as an end goal and to educators as professional persons. In the Latin American mind, educators from the lowliest rural one-room teacher up through and including the chancellor and rector of the national university have peer status which frequently surpasses that of either the medical or legal professions within the local and the national community. The words, professor, maestro, and la asociación nacional de educación are keys which unlock the hearts of Latin Americans.

In innumerable situations involving group clearances through health officials, immigration and customs, a brief statement that the group membership was composed of educators or allied with education has rapidly cleared the way for entry into or exit out of each nation. Frequently, the clearances have been more rapid for the group as a whole than that of individuals who were travelling on diplomatic passports. The word of the educator group spokesman is considered as a bond of trust and of accuracy assuring that health certificates are in order, visas or tourist cards are accurate and the luggage contains only personal effects or legal and non-taxable imports and exports permitted the owners.

At times, emergency situations involving the health and well being of group members have arisen. Typical illustrations were an infected tooth at Merida, Mexico; an emergency operation for a hemorrhaging uterus in El Salvador; and cases of altitude sickness at Cuzco, Peru. In every instance, the professional assistance was rendered by native citizens, male and female, who not only proved to be extremely competent but in all instances refused any personal reimbursement for their services. Their professional stand was that the patients were guests of the nation, that they were in need of assistance, and that they were *teachers*. The only acceptable solution to a system of financial repayment was not a direct sum to the professional persons involved, but rather, the presentation of a cash donation in name of the person or the group to a medical or dental charity organization sponsored or supported by the practitioners involved.

Other isolated vignettes portraying the mental ideologies relative to a deep concern for education are similarly typical.

At Piste, Yucatan, Jorge with apology approached the group at the dinner hour and asked whether we would consent to a more rapid service so that the hotel staff could finish their duties by eight p.m. Our consent was quickly granted. The next morning the drama unfolded. The staff had planned and attended a fiesta for the local one-room school teacher. She had gone on a vacation to the city of Valladolid less than thirty miles away. Her visit was to be for three days. The fiesta, held in her honor, was to convince her that they sincerely wanted her to return because they loved and needed her in Piste.

Approaching Xochimilco, we were puzzled by the divergent highways and stopped to request directions to the floating gardens. A high school student approached, and found we were a professor's family. Proudly he pulled out his student identification card and suggested that he be taken aboard to offer his services. Enroute to the launch docks, he told us how to bargain for a lancha and how to use a cuidador for the safety of our parked car while we were boating. He refused any gratuity even though he had accompanied us to a point several miles in the opposite direction from where he was headed.

On the lancha, the young man who punted us through the canals was an evening student completing his work preparatory to competing for enrollment in medical school at the University. Punting a lancha was but one of his income sources to maintain his sister and widowed mother while working to finish his goal as a medico. Learning that we were heading for Puebla, he too accompanied us for some twenty miles over rural road shortcuts to the Mexico City-Puebla highway just to assure himself that we were correctly enroute.

At Guatemala City, we visited an escuela al hogar. Teen age female students were studying family life education. Part of their training was the growing of types of garden crops which could supplement the deficiency diets of Indians in the native villages. A much more important objective was learning procedures to cut down the mortality rate of infants as Indian mothers shifted from breast feeding to the feeding on solid foods.

In the foothills of Sonsonate, El Salvador, rural youth, male and female, are developing a teacher training institute on a basis similar to the self-help plans of Berea, Kentucky and Antioch, Ohio. Through student work participation, their food, school furniture, school building construction, and clothing are produced on the escuela normal grounds. Although the school cannot afford to feed visiting guests, they graciously serve fruits, fresh coconut milk in shells, and hot coffee derived from their agricultural plantings. The keen observer



will note that all of these can be enjoyed by guests without fear of amoebas or dysentery and is a hospitable thoughtfulness as a substitute for the less pure drinking water or kitchen foods that the students have an immunity to. Here the emphasis is on training students for a combined profession of teaching the 3 r's in rural areas to children and teaching vocational education to rural adults.

Climbing a flight of rickety stairs, crossing creaking floor boards and seating one's self on crude handmade wooden benches, one can enjoy the colegio student movement at Cuzco, Peru, to keep alive a cultural heritage through the carefully researched and authenticated songs and dances collected from throughout the Inca Empire. The student productions are self-directed but utilize the backgrounds of arts, crafts, and social sciences studies at the colegio.

A last vignette is the teacher's holiday. This is not an institute day. Neither is it a compulsory teacher education association meeting day! Rather it is a legal holiday dedicated to those who were and are in the teaching profession. On that day, teachers are invited to their own schools and classrooms as guests of the students for luncheons, informal teas and student presentations of oral or written expression. The oral expressions range from plays and pageants to declamations. The written expressions are in forms of prose and poetry dedicated to or specifically honoring the students' teacher. Two examples, translated from the Spanish, by a second grader and by a fourth grader read:

"I love my teacher, because she is my second mother."

"I love my teacher, because she is teaching me how to grow and is showing me how to become a man."

The cold abstract of statistical comparisons have value in pointing up the material aspects of educational deficiencies and the areas in which economic support is requisite in the Latin American nations. But statistical comparisons which negate the empirical facets of research may easily draw invalid conclusions which skip the heart and pulse beat of the spiritual ideologies of its people. The educational-sociologist can contribute much to the extension of source materials in comparative education; but an emphasis on the more objective results obtained by scientific measurements which have applicability to material aspects of education should not negate a proper balance that also requires a comparison of the Latin American's institutional thought.

Arthur Robert Olsen is Professor of Social Science, Western Illinois University, Macomb, Illinois.

## TEACHERS READING HABITS—A SIGN OF PROFESSIONAL INTEREST

Helen Fisher

Accusations which reflect unfavorably on teachers' status as professional workers are hard to take calmly. One like, "Teachers neither read nor want to read," can especially arouse a temperature, for reading has long been accepted as a sign of professional interest. Ever since the days of Horace Mann and Henry Barnard teachers have been urged to raise their professional standards by professional reading, among other activities.

Back in the 80's and 90's the campaign to arouse teachers in service to read was no hush-hush affair. Thousands of teachers all over the country teamed up in reading circles, whether voluntarily or not, as one answer to the situation described by NEA's first president in 1870:

Only a small part of the 100,000 teachers in the country ever see even an educational periodical. A still smaller part have read any books on the subject of education. Fewer can boast a respectable educational library.

Organized reading circles have long since disappeared as a way to insure teachers reading. But does this mean that teachers on their own now shy away from books that might lead to professional growth? Does it mean that the days of professional reading are passe or, at best, confined to the college campus?

All kinds of activities compete for a teacher's time—curriculum committees, study groups, workshops, conferences, graduate study, faculty meetings—some of which involve reading, to be sure. However, school systems no longer list professional reading among their important inservice activities for teachers, as once done. And Authorities writing volumes on the professional activities of teachers generally shun the topic like a mental disease, giving it the quick treatment if any.

Yet extensive studies of teachers' activities in service present a striking story for professional reading. For a few examples:\*

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\*Paul Mort and Frances Cornell, *American Schools in Transition* (New York: Teachers College Bureau of Publications, Columbia University, 1941), p. 264; Clarence Weber, "Techniques of Inservice Education Applied in North Central Secondary Schools," *The North Central Association Quarterly*, XVII (November, 1942), 286; Paul Mitchum, "Professional Growth of Teachers in Springfield, Missouri" (unpublished Doctoral project, Teachers College, Columbia University, New York, 1952), p. 126 ff.

1. Mort and Cornell, surveying classroom practices in Pennsylvania, found professional literature emerging as the most frequently mentioned source of ideas for changes teachers made or wanted to make.
2. Weber's study of promising techniques for improving instruction placed professional reading in the form of adequate libraries and teacher panel discussions of recent articles among the five most desirable techniques.
3. Mitchum's research in Springfield, Missouri, resulted in the surprise finding that, in spite of other ongoing inservice activities like curriculum committees and workshops, teachers ranked professional reading among the five most helpful possible causes of their professional growth. Only one of the sixty-three teachers rated it "not particularly helpful."

The writer's own prying into teachers' reading habits provided further clues to a positive picture.\*\* Fifty teachers, making up the majority of the staffs of four elementary schools in a New Jersey city, consented to talk confidentially about their reading. Taking place in the spring of 1955, each interview lasted an hour or so.

Among the results were, first:

*Teachers did read, both professional materials and others*

During the month preceding the interview, forty-five of the teachers had done some professional reading, whether in books or magazines. (Reading for college courses did not count.) Some had read no book, but a journal or two. A few avid readers had gone through ten books or as many as nine magazines. The average for the month turned out to be 2 professional books and 3 magazines.

Some of the teachers read daily as a habit, others weekly; still others in spurts as specific needs arose or particular publications came their way. Whereas one teacher read daily for religious purposes and professionally only as the occasion demanded, another read twice each day—professional materials during the pre-dinner hours and lighter literature after dinner. A third read little of any kind because, as she explained, "My husband doesn't read; so neither do I." A fourth's habits meant this:

Some days I don't read at all. Somedays after school I feel like relaxing and will read until suppertime. Sometimes I have pro-

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\*\*See Helen Fisher, "A Study of Fifty Teachers' Professional Reading Behavior" (unpublished Doctoral project, Teachers College, Columbia University, New York, 1956).

fessional reading to do when there is something going on in class that I need to prepare for.

Naturally, no teacher read professionally every day nor even every week of the year. Having to adjust to life's changing circumstances would hardly allow such regularity. In spite of lull periods, however, more than half of the group estimated that they spent at least 50% of their total reading hours during the school year on professional reading.

Reading sometimes took the form of quick reference to several publications on a certain day, intensive reading on a subject for hours at a time, or leisurely digesting a certain book or portion of a book over a period of weeks. At some time during the year of study, however, every teacher had read through at least one pedagogically-slanted book, pamphlet or magazine.

Of the five who recalled no book, four talked about the professional magazines read regularly. One explained:

I love to read professional materials. But I can't sit still long enough to read a book. So most of my reading has to be in journals.

*Second, Teachers read a variety of publications.*

Since most of the group found professional value from all the reading they did, it was difficult to separate professional from non-professional reading. Illustrating the dilemma, one teacher remarked:

During the week it's professional. On weekends I relax with fiction. But even then as I sit and read I get all mixed up. I guess it all means my professional work.

Consequently, the latest psychological novels, the older classics of Tolstoy and Voltaire, informative books on antiques or astronomy, nonfiction like *The Day Lincoln Was Shot* and *Microbe Hunters*, all made bids for attention. Science fiction too, news magazines such as *Time* and *Life*, various women's journals and *The Readers Digest* were discussed as teachers described their professional work as concern with "life in general."

Certain teachers who avoided anything of a professional flavor—viewing professional reading as narrowing, stuffy or just plain dull—reported in glowing terms their satisfaction in reading books which gave insight into the ways people think and act. "Maybe our idea of professional reading," said one of these eight, "needs to be changed. In these times almost all reading is probably professional. The time

is past when teachers can stick to books on education and be good teachers."

Whether the reading was knowingly or not useful for professional purposes, the group during the year of study scored on the average two fiction or nonfiction books each month not on the subject of education. Compared with the total American population, the group ranked as general readers among the highest in the nation.

Professional book titles dealt mainly with curriculum methods, but a majority also mentioned books on child guidance and human relations. Titles included texts such as Lee and Lee's *The Child and His Curriculum* and Hollingshead's *Democratic Living in the Classroom*. More recent literature, too, was mentioned: for example, *Why Johnny Can't Read* and *Good Morning Miss Dove*, a fictional story of teaching.

Whereas one-third of the group looked through *The Instructor* or *Childhood Education Magazine* regularly, virtually all the group took time to read their state and *National Educational Association Journal*, received at the teachers' homes, by mail.

### *Third, Teachers read for specific and general reasons.*

In terms of numbers who came in contact with the same publication, the state and *NEA Journal* potentially exerted the most widespread influence on the group's thinking. For a large majority, the magazines ranked as the chief means of keeping up with educational news. As one commented, "It does my heart good to know certain improvements for teachers are being made."

Almost everyone read to find suggestions for teaching and used whatever printed source might be helpful. Teachers turned to new materials for new ideas and to old materials for help with specific problems. To illustrate the use of print for new ideas, there was the teacher who after reading the new book by Lucy Sprague, *I Like Children*, reported, "I tried the idea of using the Three Wishes test and got remarkable results." And the one who reflected:

I've done more professional reading during the past five years than before when things were more routine. Now they're more varied, less set. What I do is read something in a magazine one night, try it out the next day. I add a little here, take a little away there. It grows like a tree.

There was the teacher, too, who said:

That article on grading (in the *NEA Journal*) started me think-



ing. I know I can't apply it to my present situation. Here the children are promoted by steps and I don't suppose I could change anything. Still I wondered how it might work.

Specific problems for which reading was used stemmed from such situations as a parent's questions about thumbsucking, the school's policy on parent-teacher conferences, and a feeling of inadequacy in teaching a certain subject. The latter situation was described in this way:

I get fuzzy about something or other, like the business of teaching phonics. They stress it a lot here, but we didn't get much of it in college. Usually one of my books helps me to clarify the point.

Roughly half of the group read in relation to the curriculum committee work for which they had a responsibility. A few in spite of their participation on a curriculum committee did no reading for it. Some did a great deal in order to find out "what the authorities were saying."

Teachers read, too, for other reasons. In capsule form, the teachers' purposes for reading and the source of help looked like this:

PURPOSE OF READING	TEACHERS		KIND OF PUBLICATION*			
	No.	%age	Books	Pamphlets	Manuals	Curric. Guides
<i>Specific:</i>						
Curriculum Committee	26	52.0	25		5	7
Classroom Help—	48	96.0				
New Suggestions						
to apply	38	76.0	27	18	7	4
What to cover and						
check if covered	17	34.0	2		1	17
Lesson plan	16	32.0	5		14	
Unit plans	14	28.0	11			5
Curriculum and						
guidance problems	12	24.0	11	2		
Counseling parents						
and student teachers	10	20.0	10	2		
<i>General:</i>						
Interested, curious	19	38.0	19			
Understanding of						
class group	16	32.0	16			
General picture of						
curriculum	14	28.0	14			
Evaluation of						
teaching	7	14.0	6	3		
Discover "why"	3	6.0	3	1		

\*Journals not included in the analysis.

Although the vast majority of teachers read primarily for specific, utilitarian reasons, many turned to books also for curiosity about the publication, for deeper insight into broader educational problems and issues, or to reach a better understanding of their class groups and themselves as teachers.

All told, three-fourths of the teachers described the intellectual stimulation they received from reading, one saying: "You can't help reacting to what you read. It makes an impression on you and stimulates you to think about it, even if you can't accept it."

Half of the group spoke, too, of the moral support that came with reading as they discovered they were doing "the right thing." And the teacher who said, "It's nice to be well-informed and able to discuss things with other informed people around you," gave clues to the social satisfaction which one-third the group found in professional reading. In short, almost all the teachers responded enthusiastically, not only to the question of whether teaching was a job that demanded professional reading, but to the question of their general enjoyment of reading. Only five saved reading for rainy days or vacation periods when time hung heavy on their hands.

Thus, far from looking upon professional reading as an obsolete adventure, the teachers granted the activity an important place in their view of professional growth—and turned to reading to do a better job of teaching.

Helen H. Fisher is Curriculum Coordinator, Board of Education, San Diego, California.

## A SCHOLARLY CRITIQUE OF DEWEY AND EXPERIMENTALISM IN EDUCATION

A Review of I. B. Berkson: *The Ideal And The Community*\*

Henry Miller

There is no timelier subject in the educational world than a reappraisal of John Dewey. Now that Dewey's name has become an epithet on the part of many, and "progressive" education is furnishing a convenient scapegoat for the strident critics of modern education, there is a great need for a review of the educational philosophy of John Dewey and his prodigious influence on the teaching-learning process. Such a critique should be a searching, systematic but balanced, and scholarly rather than merely journalistic. It is half a century since Dewey first formulated his educational philosophy, and it should be possible to evaluate the significance and effect of his teachings in the perspective of time. Professor Berkson, in his book, "*The Ideal And The Community*,"<sup>1</sup> has essayed this important task, and in a compact, well-documented and eloquent volume, he has presented what he calls a revision and not a rejection of Dewey. While the book is a critique of Dewey as the explicit or implicit source of experimentalism in education, (the author prefers the term experimentalism to progressivism), it also presents a philosophy of education which the author believes avoids extremes and which he calls "humanism."

Berkson's method is polemical and he draws up a bill of particulars against Dewey and the experimental philosophy of education which is quite explicit. Stated rather baldly, the charges may be summarized as follows. Experimentalism in education with its emphasis on naturalism, behaviorism, and individualism, slights moral values, since values are derived from historical traditions and communal living and not from the individual. It is true, says Berkson, that Dewey writes a great deal about society, but his conception of the social does not go beyond interaction between individuals and remains on the psychological level, failing to give adequate weight to the role of the community. Furthermore, the individualistic bias of experimentalism overemphasizes the factor of experience, leaving little room for mind, ideals, and institutions, which are or should be at the heart of the learning process. As for the scientific method, our author asserts that experimentalism misconstrues the nature of science, first by assuming that science operates in the same way in all fields, and, secondly, by encouraging doubt and individual decisions, and, neglect-

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\* New York, Harper & Brothers, 1958.

<sup>1</sup> Harper & Brothers, New York, 1958.

ing the need for proper assumptions and logical principles, the latter often being beyond the competence of pupils. With respect to character training, experimentalism fails to provide the necessary norms, and actually tends to loosen social bonds. Lastly, the chief purpose of the school is not the reconstruction of society, as the experimental approach would like it to be, but with the conservation of the social heritage and social values. Obviously, this is a formidable indictment and, if valid, would leave little of Dewey's educational philosophy intact.

The author concedes that experimentalism has introduced some useful innovations in pedagogy, particularly in early childhood education. Also, he acknowledges that Dewey has qualified and corrected one-sided and extreme interpretations of his doctrines. These qualifications, however, Berkson calls "recessive," and directs his indictment against what he calls the "dominant" trend of Dewey and experimentalism. Let us now examine the major criticism outlined above.

Even though he disavows any necessity for a metaphysical basis for a philosophy of education, Berkson frankly takes a metaphysical position, namely dualism. He tells us he adheres to "the traditional dualistic distinction of matter and spirit, of body and mind, of animal and human nature, and underlying all, the dichotomy between man and nature." He sees inevitable conflict between "man's vision of himself as a rational, just and merciful creature and his existential character as a biological creature." The major purpose of education, in Berkson's view, is the resolution of the "tension" caused by this dualism, the educational process consisting of the actualization of norms and ideals by the recalcitrant individual. Beginning with this premise, we might expect the sharp attack which Berkson launches against what he calls Dewey's essentially naturalistic and evolutionary point of view, which he regards as "reductionist." Berkson even goes so far as to call Dewey an adherent of the stimulus-response psychology as well as biological naturalism. It is true that Dewey accepts the findings of evolution and finds clues there for the understanding of human development. However, far from reducing all human phenomena to the biological level, Dewey sought for the specifically human which he regarded as emergent rather than transcendental. He was a lifelong critic of atomistic and mechanistic psychology, and as far back as 1896, he published an essay on the Reflex Arc Theory, in which he showed the limitations of the stimulus-response approach, anticipating by several decades the point of view of the classical critics of the stimulus-response approach, the Gestaltists. In "Human Nature and Conduct" Dewey says "knowledge does not originate in sensation

but in impulses and habits"; also, "conduct is always shared; this is the difference between it and the psychological process." Again, in the same volume, Dewey writes of the "equilibrium between human nature on the one side and social customs and institutions on the other." To call Dewey a behaviorist, as Berkson does, is not an accurate or meaningful description.

Naturalism is only one of the twin defects of experimentalism, the other being individualism, according to our author. Paradoxically, in contrast to the commonly accepted view, Berkson argues that Dewey is actually an individualist sailing under false colors. (Berkson's view is that individualism is "dominant" in Dewey, the social being "recessive"). The author charges that Dewey's concept of the social is limited to interaction between individuals, and does not deal with the community and ideals. Berkson does not inform us that Dewey (along with J. M. Baldwin, G. H. Mead, C. H. Cooley) was instrumental in replacing the old individual psychology with a dynamic social psychology, in demonstrating the continuity of the individual, the social, and the moral, and in removing the superficial dichotomy of the individual and the social which stood in the way of the development of the social sciences as well as ethics. We know that Dewey considered the concept of interaction, or communication as he preferred to call it, a cardinal principle of his philosophy, and a major theme in his writings on education is the significance of communication in society and in the teaching-learning process. Dewey emphasizes means and processes rather than spelling out content or ends. However, Dewey's conception of the relation between means and ends, as developed through communication in society or in the school, far from being mere formalism or irresponsible individualism, as Berkson implies, is social and moral in a profound sense.

Berkson continues this vein of criticism in his discussion of community and ideals, which he regards as the missing foundation stones in the educational structure of experimentalism. He writes: "The development of moral character requires more than social participation; it demands involvement in the problems of the community, and identification with its destiny." There is some ambiguity about just what community is, as Berkson uses the term; he uses it to signify specific institutions, such as the church, the family, the ethnic group, and also, as meaning loyalty to the "highest cultural products." Apparently, ideals in Berkson's meaning are the specific teachings of philosophers and religious leaders. The author does not approve of all ideals or all communities; he says specifically that his program applies to the American community, and the ideals he favors he calls "humanistic" and



would, for the most part, be acceptable to adherents of democracy. Dewey is of course, eminently aware that one function of education is socialization and acculturation, but while for Berkson this process is essentially the imposition of preexisting patterns on the individual, for Dewey the process is of equal importance with the goal, and democratic ends must be equated with democratic means. Democracy (or humanism) to Dewey is more than a creed handed down by authorities; in fact, this method of education, he feels, makes democracy impossible. In Dewey's words: "A society which makes provision for the good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is in so far democratic. Such a society must have a type of education which gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes without introducing disorder." Berkson apparently is not concerned with the process by which democracy is learned, but with the inculcation of a program he deems desirable. His emphatic rejection of Dewey's principle of the integral relationship between means and ends would make democracy impossible, at least in the sense in which Dewey conceives democracy.

Berkson does not hesitate to attack the citadel of the experimental philosophy itself, reliance on scientific method. By way of prelude, he accuses experimentalism in general, and Dewey in particular of "dissolving mind into intelligently directed activity." He adds: "The distrust of ideas unrelated to immediate action is likely to weaken their force; ideals may become dissolved in action so as to lose their savor" . . . Progressivists and experimentalists undervalue form and idea." He charges that experimentalism overemphasizes doubt as against the need for suitable hypotheses, and decries stress in the schools for first hand investigation on the part of pupils. He writes: "The concept of critical intelligence as thinking for oneself is questionable. Critical thinking depends on full accounts and accurate knowledge and on making proper assumptions." Berkson also questions the assumption that the scientific method is useful for all fields. "The implication that experimentalism provides a general method of attack equally valid for all studies is misleading." He sees the experimental approach as derived from physics and not applicable to psychology. "We should suspect that in the field of psychology where a social framework is involved, experimental method, as against the case method or personal interview, would have limited application." His distrust of the unity of science leads him to write: "One of the main reasons that the traditional subject matter ought to be retained in its

broad outlines in that a significantly different mode of investigation is appropriate to each." He believes that the important area of morals is outside the scope of science. "In science [presumably physical sciences are meant], we can have the impersonal experience of an experimental test. In morals we can have only testimony, the testimony of men of vision."

Some of Berkson's criticisms of the scientific method as used by the experimentalists seem carping. No one minimizes the importance of hypotheses, least of all Dewey, but they must be tested and verified; to argue whether hypothesis or testing is more important is pointless. It is obvious that not every pupil, or even every scientist, can work out all scientific findings for himself; we all stand on the shoulders of others. Berkson's claim that the differences in methods between the physical and social sciences are differences of kind rather than degree, is contrary to generally accepted premises of social scientists, and would remove large areas from investigation and, indeed, make social science all but impossible. Finally there is the author's distinction between activity and thinking. "In the field of science, suspension of judgment until all or sufficient facts are in is a virtue . . . In the field of action, delay may sometimes be fatal. In any case, to act soon becomes necessary." It is difficult to understand why the possibility of error, even if greater in some fields than others, should destroy the validity of the scientific approach, or why thinking and action should be regarded as separate and unrelated modes. Perhaps Berkson's reservations with regard to social science can best be understood as a restatement of his dualistic view of human nature.

It is clear that Berkson disagrees fundamentally with Dewey's pragmatic view of the relation between values (or ideals) and science. His position would have been clarified and strengthened by a more thorough treatment of this question. He attacks pragmatism and experimentalism for failing to concede the a priori and self-contained nature of values. He is content to rest his case on the assertion that all creeds, including democracy, are based on postulates which are matters of faith. However, he ignores the crucial distinction between those doctrines (or hypotheses) which are open and willing to submit to scientific testing of their effects, and those which are not and appeal only to revelation or authority. He does not discuss at all Dewey's subtle perception of the identity of democracy and scientific method.

Another major target of Berkson's is the belief of experimentalism that the educational process should effect social change and help reconstruct society. Our author would greatly limit the freedom

of the school in this respect. He writes: "The major function of the school is to transmit the essentials of the culture, to widen the sense of the community, to advance the good society, to leave the nation better than we find it." But Berkson holds the freedom of the school to change things should be only "in the light of the cultural heritage," and it should not go beyond "transcending the conventional and the local." Again, he writes: "The program of social reform which the school may properly support must be derived from bringing to bear the cultural ideal on conventional practice." Apparently, the author would leave little room for dissenting or minority views or for the criticism or testing of values or ideals not currently accepted or dominant.

Nowhere is Berkson more harshly critical of Dewey's experimentalism than in his discussion of its effect on character formation. He maintains that not only does the experimental approach not achieve its avowed objective of building sound personalities, but it is actually disintegrative in this respect. To cite a few excerpts: "... The idea that it is futile to prepare for the future, its skepticism of the possibility of transfer contradicts the view that the school can be a central factor in character development." ... "Professor Kilpatrick's celebrated dictum 'We learn as we live' negates his other thesis that the school's major function is the development of character." (Here we have one of our author's frequent instances of trying to prove too much.) Where Dewey rejects mere verbalism and sees character as a product of activity, inquiry, sharing, and responsibility, Berkson again emphasizes conformity to established ideals, and the individuality which experimentalism promotes is, for him, close to subversive non-conformity. Where experimentalism sees character development in terms of what Gardner Murphy calls the "full reciprocity of inner and outer events," our author sees it as acquisition of established norms. Berkson's view would seem to shut the door on development of human potentialities in ways not yet known or understood, for our knowledge of what makes for a healthy or desirable personality, far from having been determined by existing communities or even ideals, is still in its beginning.

It should be noted that in one instance Berkson does support individualism as an educational goal. This is his point that Dewey's dynamic, activist emphasis does not allow for the values of the contemplative, aesthetic, passive way of life. This could be a significant criticism, though it is somewhat removed from the book's major concerns which are social and moral. Moreover, it is unlikely that

Berkson's, in the main, conformist approach would produce many individuals with the consciousness of a Thoreau.

In the light of the author's own indictment of experimentalism, it is paradoxical that holding a dualistic, non-naturalistic view of human beings, he should limit education to socialization, while Dewey, the exponent of the scientific (naturalistic) view, would like education to go beyond socialization. For Dewey, the inculcation of the norms (including ideals) of a specific society is only a partial and incomplete goal for education. Where Berkson fails to differentiate between the concept of community and society, Dewey makes a careful distinction, by introducing the moral and ideal criteria which our author accuses him of ignoring. To cite Dewey: "There is no unqualified eulogistic connotation adhering to the term 'society' . . . Societies are in the main to be approved; some to be condemned, on account of the consequences upon the character and conduct of those engaged in them and because of their remote consequences upon others." The community, which Dewey defines as "shared meanings," does not exist to any great degree; in Dewey's words, "The Great Society has not yet become the Great Community," What we have is only an increasing number of segmented societies.

In his wide-ranging criticism of experimentalism, Berkson also touches on political and social problems which he believes are related to defects in our educational structure. He finds experimentalism to be anti-historical and obsessed with the present. He believes it has inherited the defects of the early nineteenth century liberalism of Bentham, Smith, and James Mill, with its excessive rationalism, cosmopolitanism, ethical neutralism, economic short-sightedness and laissez-faire point of view, and general divorce from the community. Moreover, the author connects experimentalism with the current weaknesses of democracy and the rise of totalitarianism. We know Dewey's efforts to transform liberalism into a socially responsive doctrine. (His book: *Liberalism, Old and New* is specifically concerned with this task, but the theme permeates a large part of his work.) Yet, it would seem, according to Berkson, that instead of fathering democratic offspring, experimentalism has actually delivered a fairly changeling. The author's attempt to link educational philosophy with political and historical movements shows intellectual penetration, but the accusation that the foremost philosopher of democracy has contributed to the rise of totalitarianism, albeit unwittingly, lacks plausibility.

Berkson's fundamental divergence from Dewey is also evident in his cursory treatment or complete omission of certain key ideas. We

do not find any mention of Dewey's imaginative and profound conception of democracy as the political invention which, for the first time in history, gives equal weight to both the individual and society, or of the exciting potentialities of democracy, still largely in the future, to be sure, for solving the bitter age-old conflict between freedom and authority. Neither do we find a discussion of one of Dewey's most original insights, previously referred to, namely, the analogous and complementary character of the democratic process and scientific method, which Dewey sees as the key to the solution of the problems of our technological society. Indeed, the whole theme of the role of democracy in a technological world, so important in Dewey's educational philosophy, is ignored.

Most striking is Berkson's omission of a serious discussion of the psychological factors in education. Psychology occupies a central role in Dewey's instrumental philosophy and its educational applications, and if there is a single key to Dewey as a systematic thinker, it is probably the relation between psychological processes and normative goals. Yet, Berkson has almost nothing to say about psychology, or about learning as a two-way process, except to express disdain for the idea of "supremacy of method," and for what Dewey calls "participation of the learner in the formation of principles which direct his activities in the learning process."

In conclusion, we may say "The Ideal and The Community" is by far the most interesting and thoughtful of recent critiques of experimentalism, even though, contrary to the author's statement, the book is actually a rejection rather than a revision of Dewey. Unlike Bestor and Lynd, and some other critics, Berkson does not base his case against Dewey on highly selected school practices, but examines many, if not all, of the underlying principles in Dewey's educational writings and seeks to determine their theoretical and practical impact. However, his effort to find a middle ground by interpolating his conception of "humanism" between what he regards as the extremes of experimentalism and traditionalism, is largely overshadowed by his polemical approach and the profuseness and vigor of his attack on experimentalism. If what has been called the "massiveness" of Dewey, eludes our author, as it has most critics, he has, nevertheless, raised the level of debate on modern education far above the current popular writing on the subject, and made a contribution to eventual clarification and deeper understanding.

Henry Miller is a Professor in the School of Education, the City College, New York, New York.



## BOOK REVIEWS

*Twenty Years of Teachers' Salaries in Schools of the Metropolitan Study Council* by Orlando F. Furno. New York: Institute of Administrative Research of Teachers College, 1958.

Since Sputnik flashed across the skies, Russian achievements in science have made the quality of American education a matter of profound concern. This volume suggests that a potent means of improving the quality of education in any community is to offer high salaries to the professional workers in its schools. In his introduction, Professor Paul R. Mort, Executive Officer of the Institute of Administrative Research, which sponsored the volume, states the proposition in the following terms. "This point is clear from Council research: there is a strong relationship between the level of teachers' salaries and the quality of education."

Evidence is adduced to prove that high professional salaries attract and retain well-trained and competent teachers. These teachers, in turn, show superior ability to develop the talents of all children, from gifted to slow learners, and to foster desirable character traits. In short, "higher teachers' salaries enhance the quality of education children receive."

Have the communities in the New York metropolitan area made strenuous efforts to use this means of raising the level of education in their schools? The picture is a mixed one. On the one hand, the average school district has increased its teachers' salaries enough to withstand the inroads of inflation and even to afford a modest increase in real income. On the other hand, these increases have not kept pace with the gains scored by industrial workers and members of other professions during the past two decades. In 1938, for example, the typical teacher in the New Jersey schools earned almost twice as much as the average coal miner; in 1958 coal miners as a group drew higher pay than the New Jersey teachers.

Mr. Furno carefully avoids drawing conclusions from his salary data. Two conclusions, however, seem inescapable: (1) Salary incentives to attract the most promising college graduates into teaching are conspicuously lacking. (2) As a group, communities in the New York metropolitan region have not done all in their power to raise the quality of education offered by their schools.

In the long run the public gets the kind of education it deserves.

*Frederick Shaw*

*In Search of Man*, by André Missenard, N. Y., Hawthorn Books, Inc., 1957, 318 Pp. + Biblio., glossary, indices.

This lucid and interestingly written book might well serve the needs of any sociology student. Essentially, it is the basic explanation and approach to the understanding of the individual in his actions within the social mass.

The author, a collaborator of the late Alexis Carrel, offers his findings, derived from the joint study, of the influence of heredity, environment and the spiritual forces which affect the individual's personality as well as his society.

The text is so stimulating that it may provoke the extrovert into momentary introspective pauses before he attempts to dispute the author's contentions. Missenard's generalizations about education are so comprehensive that the reader finds himself at loss to take exception. On the subject, he states:

"Education is thus the sum of all the efforts, active or passive, made by the member of a society, parents or teachers, for the best fecundation of the seeds of the qualities and potential talents inherent in the hereditary patrimony of the child." (p. 232)

The contents are divided into detailed explanations of Genetics and Heredity, Diet and Chemical Environment, Climate and Physical Environment, Education and Psychic Environment. It is with the last sections that the sociologist and teacher will be most inclined to reflect. Herein, one finds the "generalities" of education, character building, intellectual culture, training of the body, and the various instructional tools directed at intellectual education.

To the student of socio-economic causal reaction, the author's explanation of the causal relationships of the biological functions, the study of nature and the various natural resources on human behavior are lucid and acceptable.

Even while reading the "generalities," one is impelled to reflect on the biologic truth of the development of the human in the expression, "Ontogeny recapitulates phylogeny." The empirical rather than the didactic in learning is emphasized here. If the young could only acquire the knowledge of the ages and act intelligently without having to experience the man-created calamities caused by their own lack of foresight.

This book should serve as a pleasant refresher for the veteran who has empirical learnings to reflect upon and as a good starter for the neophyte in sociology and education.

Jack W. Entin

*Exploration in Role Analysis—Studies of School Superintendent's Role*: by Neal Gross, Ward S. Mason, Alex N. McEachern.  
John Wiley and Sons, Inc., Publishers, New York.

This book is a learned and highly theoretical analysis of the role concept as it might occur in many occupations and endeavors. The role selected for analysis is that of the Superintendent of Schools. Certain problem areas of central interest are analyzed. The job of school superintendent is presented in terms of the society in which it is involved.

A series of questions of special interest to school administrators, school board members, and citizens who are interested in public education are set up in several appendix tables. One table is set up to determine expectations for the Superintendent's performance—Thirty-seven topics taking in every aspect of personnel as well as professional performance. Another table sets up expectations for a superintendent's attributes (fifty-four items). A third table sets up eleven items for a Superintendent's participation, professional and otherwise; and a fifteen item table on a Superintendent's friendship appear.

In addition there are twenty expectations for School Board Members' performances.

The final table set up is that dealing with labor items and response categories. There appear such items as employment of teachers building needs, textbook purchases, public relations, grievances, maintenance of school plant, salaries of employees, etc. These properly could come in our complicated society in the labor category. Four types of responses are set up indicating the division of opinion and action in these matters.

The appendix section of the book is very alive and thought provoking as well as concise and self-explanatory.

Similar sets of questions could be set up for almost any role in today's society.

*Augusta Mendel*

STATEMENT REQUIRED BY THE ACT OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 (Title 39, United States Code, Section 233) SHOWING THE OWNERSHIP, MANAGEMENT, AND CIRCULATION OF THE JOURNAL OF EDUCATIONAL SOCIOLOGY published monthly (Sept.-May) at New York, N. Y. for October, 1958.

1. The names and addresses of the publisher, editor, and business manager are: Publisher, Payne Educational Sociology Foundation, Inc.; Editor, Dan W. Dodson; Business manager, Evelyn F. Dodson, all of New York University, New York, N. Y.

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DAN W. DODSON, Editor

Sworn to and subscribed before me this 10th day of October, 1958.

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